While doing this they can feel the uterus and determine each time how much it has been enlarged. 843

Pregnant women sometimes tie a leather band, do-mrob, around their body to prevent the abdomen from drooping. [292]

They do not say anything themselves definite about the sex of the expected child. They suspect a boy when the opening of the uterus is broad.

The child is not considered living until it is seven months along. [761] They are well oriented about the position of the child in the uterus. They distinguish precisely whether the back of the child is turned towards that of the mother, and correspondingly, the forehead of the child is facing the abdominal wall of the mother. One can therefore say that they distinguish readily the first and second head position (each in its most customary sub-type). They know that these positions are the only normal ones.

It can be assumed from the above that they recognize abnormal positions but they do not correct them either before or during birth. [844] Inserting the hand into the vagina to examine it is unknown.

The pregnant woman does not have to follow a special diet. They [262] are only careful to avoid constipation because that makes delivery more difficult and hinders the lochia from discharging.

Precautionary rules of another kind are linked with the deeply rooted belief in the "mistakes" of pregnant women. The stories that the Hottentot women tell correspond in principle with those of the women of our race. As is characteristic for a pastoral people a pregnant woman who still honors the customs of her parents may not be present when an animal is slaughtered; otherwise her child would be born with a slit throat. The woman may not do anything on the mat house with her arms raised up high, in order to protect her child from being strangled by the umbilical cord.

Their ideas about the location of the embryo in the body are in remarkable contrast to their good anatomical knowledge [217] of animals. 843 826
According to their belief, conception occurs in the bladder, //kxuru-s. A second bladder forms there in which the embryo is enclosed. The uterus is merely an appendage of the embryo, which disintegrates during the ejection of the water, tsa/nu-b, the afterbirth and blood. It grows again during the next pregnancy. Because of this opinion they often have one word for the uterus and the afterbirth, //hās. More enlightened ones distinguish the two, calling the uterus //hās, "that which stays in the mother" and the afterbirth in our sense, ǂhōs. They often explain

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

their victims off to the grave, that is, to kill them."[1] And Hahn likewise states that the ghosts are believed to leave their graves on dark nights and come to the kraals. They make a rattling noise as if they were dragging skins over rocks and stones in order to frighten the people. "This kind of spectres go by the special name of */hausan*. They are very mischievous, and their greatest pleasure is to beat people almost to death."[2]

Biden and Kling record the same belief in a somewhat different form as it occurs among the disorganized Hottentots of Little Namaqualand south of the Orange River, which at the same time has certain additional points of interest.[3] For a few weeks after the death the male relatives of the deceased go to the grave every morning before sunrise, quite naked, and pray to the *thas* (ghost). The idea of visiting the grave in a nude state is that the ghost cannot catch them! They talk to the grave and sprinkle *buchu* leaves on it, and beseech the ghost to do them no harm and to leave them undisturbed at night time. After a month or so they suppose that the ghost has left the grave, and has entered an animal called by them "*thas* jackals".[4] They say that this animal—"the house of the ghosts of the deceased people"—leaves its shelter at night time only, and glides along the ground like a shadow; no one has ever actually seen it, but it is described as having a very large head. They believe it to be very strong and immortal, and no attempt has ever been made to kill it. It has never been caught, and another belief, distinctly traceable to contact with the early Dutch colonists, says that it can only be killed with a silver bullet. When the animal at night makes a noise, 'tha . . . tha . . . tha . . .', the people cover themselves with their karosses; and if they happen to be at their evening meal when this noise is heard, each throws some food backwards in order to satisfy the animal, so that no harm may come to them. The cry of this "*thas* jackals" is said to be much louder than that of any other nocturnal animals.

It may be noted in connection with this belief that, according to Oipp, the Naman of South-West Africa maintain that a certain little animal, called */has*, stands in close rapport with certain people. As soon as these people quarrel with anybody, it comes along unseen, and throws dust against the enemy, at the same time crying shrilly */á-há-há*.[5] This is obviously the animal referred to by Biden and

[1] Loc. cit. [2] Op. cit., 85. [3] Op. cit., 224–5.
[4] The word "jackals" (jackal) is, of course, taken over from the Dutch. [5] Op. cit., 30.

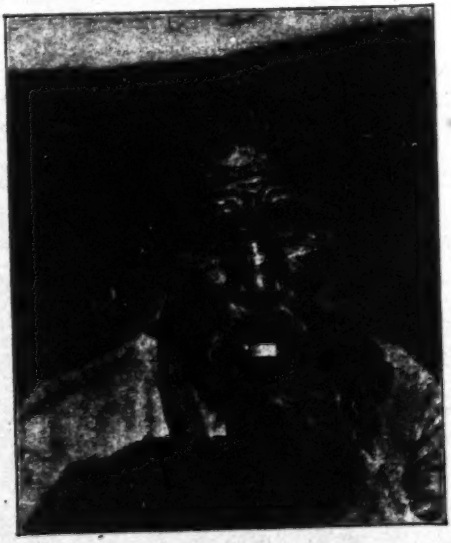
13: Kirby R-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

[End] PLATE V.

Matiti plugging a Flute

Matiti blowing a Flute.

115
142
292
534



Method of blowing the *Reed-Flute.*

13: Kirby R-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

[End] PLATE VII.

115
142
292
534

Tabab playing the *!Gabus*.

Korana boy with a Bull-Roarer.